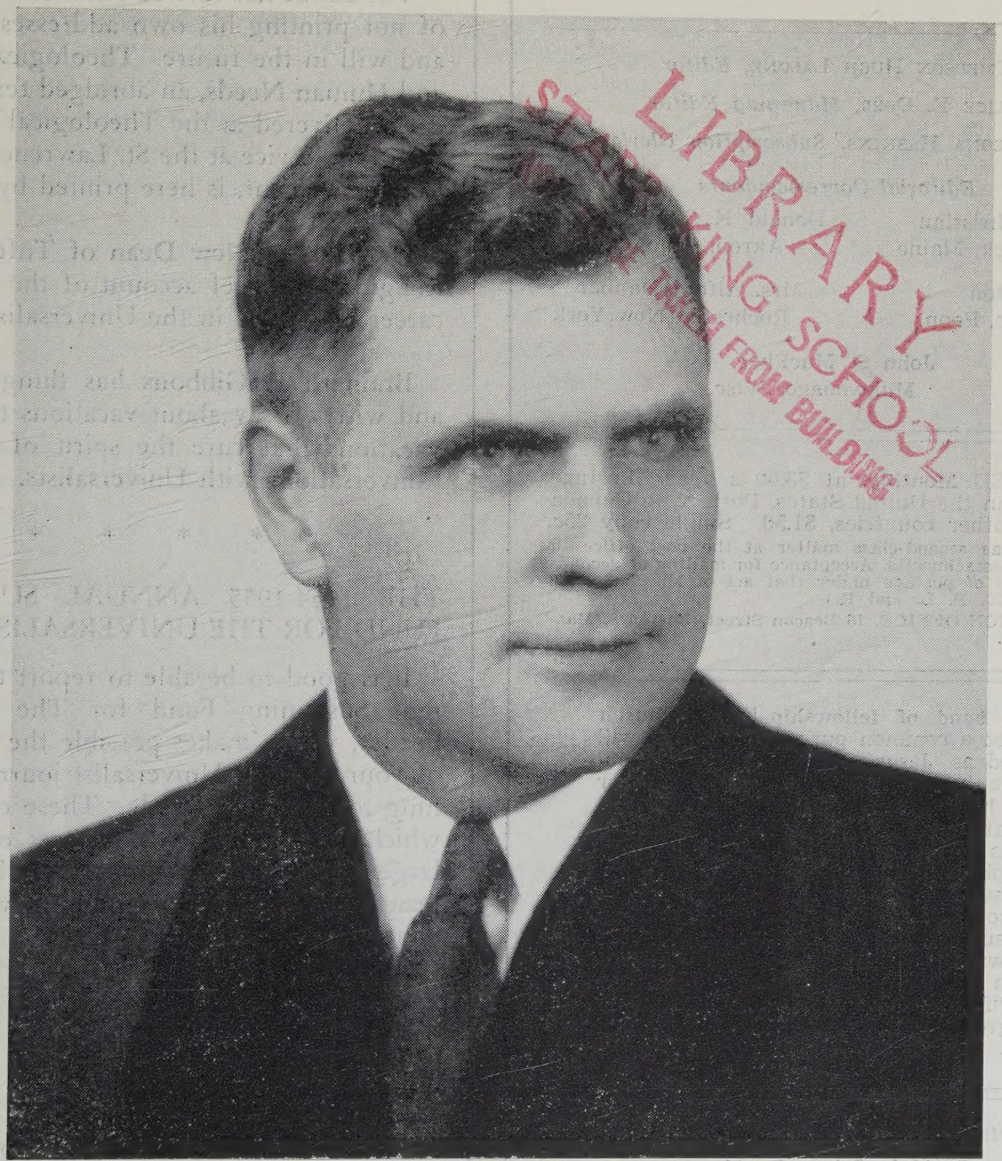
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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Benjamin B. Hersey, Dean
Tufts School of Religion

Volume CXXXVI July, 1954 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
David L. Peirce, President
Emerson Hugh Lalone, Acting Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

July, 1954 — No. 7

The cover picture—Dr. Benjamin B. Hersey, whose appointment as Dean of the Tufts School of Religion was announced by President Nils Y. Wessel on June 13.

The editor has carried out a consistent policy of not printing his own addresses in the past and will in the future. **Theological Education and Human Needs,** an abridged text of the address delivered at the Theological School Recognition Service at the St. Lawrence University Commencement, is here printed by request.

Dr. Hersey, New Dean of Tufts School of Religion is a brief account of the new Dean's career of service in the Universalist Church.

Brainard F. Gibbons has things both wise and witty to say about vacations that kill and vacations that cure the spirit of man in his **Conversations with Universalists.**

* * * *

THE 1954-1955 ANNUAL SUSTAINING FUND FOR THE UNIVERSALIST LEADER

It is good to be able to report that the current Sustaining Fund for The Universalist Leader, which makes possible the continuance of your national Universalist journal, is beginning to come in already. These contributions which we ask for each summer enable us, in large part, to pay our printer's bills during the lean months. We therefore hope you will send your contribution soon.

The Universalist Leader
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Theological Education and Human Needs

Emerson Hugh Lalone

ONE of the curious American folkways which sometimes irritates and most always amazes Europeans is the freedom with which individual Americans express in public their ideas on almost every conceivable subject. Truly Americans rush in where experts from other lands fear to tread. We respect our experts, but we do not deify them. And that's probably why I have the temerity now to illustrate this American habit. Since I am neither an educator nor a theologian, I am about to record some remarks about theological education.

That so frequently quoted engineering genius, Charles F. Kettering, has characterized his own profession by saying, "Engineering isn't something you know; it's a way of thinking about things." In other words, the creative projects and affairs of this world are achieved not by narrow experts, but by those who, in humility and self-respect which insure a boldness commensurate with needs, are willing to make a start thinking about the whole affair in hand or in prospect.

As of engineering, so of religion and its handmaiden theology, it should be iterated and reiterated. Religion it not merely something you know, "it's a way of thinking," a way of thinking about *values.* History is littered with the dead bones of once great religions which degenerated into mere systems of knowledge and so deservedly died.

When one speaks of theology or theological education, one speaks in the same conceptual framework he uses when he speaks of engineering or medicine. Medical education is, of course, not confined to memorization of a tome called *Materia Medica.* This great profession involves a complex structure of intellectual disciplines and laboratory practices reaching into at least a dozen special fields of knowledge. Indeed, some doctors' offices would indicate to the unlearned layman that their owners must have degrees in electrical and mechanical engineering as well as medicine. However that may be, the complex structure of knowledge does not make the successful medical practitioner. Overriding the knowledge, undergirding it, and shot clear through it, *is a way of thinking about men and women;* it is a way of thinking based on the commitment of the whole man, commitment to the welfare of men.

Just so the trained man of religion: he must subject himself to rigorous intellectual disciplines in numerous fields of knowledge *and* his theological education must develop in him a master *way of thinking.* As the physician is committed to healing and keeping whole man's body, so the man of religion is equally committed to healing and keeping whole the soul of man.

I

Now I have no intention of boring you with a layman's awkward exposition *of what he thinks* theological education is or ought to be. For the first you can easily consult the seminary catalogues and for the second, just ask any overworked, harassed faculty member of any theological school. The laymen have told him what theological education should be.

I am concerned with just two points in connection with theological education and our most pressing human needs today; these are: first, our human need for a sound structure of meaning in this complex world, and second, the unique, very great and very greatly precarious opportunity of theological education today.

The "queen of the sciences" whenever and wherever she has been true to her organizing, synthesizing genius has always subjected herself to the disciplines of major branches of knowledge. *Out of that process came the wise insights of philosophy.* Theology, which is after all the philosophy of ultimate value and reality, has and does and must continue subjecting herself to these disciplines. The theological school, therefore, needs the college to accomplish successfully the objective of theological education which, I assume, is the production of ministers of religion whose profession shall be *a creative way of thinking about and acting on the highest values for the good of man.* The theological school does not go its way in holy isolation. Such a procedure would result in an unholy betrayal of religion. So the theological school takes its place in the university alongside the engineering, the medical, and the law school. Indeed, the ferment in the thinking of theological educators today indicates that on some not too future tomorrow some of the material now taught in theological schools will be handled en-

tirely by the college of liberal arts. This is especially true of schools of the free churches.

This, however, is by no means the whole story. In simple truth the college and the university and our whole society need the theological school as much as we need them. The church is the mother of the college and university in more ways than one. This is so because all values, those we call secular and those we call sacred, alike endure only within a sound, comprehensive structure of meaning. Religion alone makes it its sole business to evolve, from the life of man in thought and action, worthy, noble, and enduring structures of meaning *without which life becomes tragic chaos.*

The validity of this assertion can be verified by two references to recent history. The nineteenth century was proud of its long and distinguished line of scientists, inventors, and statesmen. Our grandfathers or great-grandfathers thought these people were leading western man into a new day of peace and plenty. Meanwhile a shabby little man exiled from his homeland sat day after day in the British Museum reading, brooding, writing. While the west wallowed in the transient glories of materialistic prosperity and uneasy peace, forgetting the basic meaning of it all, neglecting the basic loyalties and values, this man evolved a structure of meaning that has caught the imaginations of hundreds of millions of needy men and women. To its consternation the twentieth century has discovered that for half the world Karl Marx is Messiah!

While American and British people in the late nineteenth century and early years of this century fawned on German science, a very sick and frustrated genius attacked the whole fabric of Judeo-Christian values. He, in his turn, evolved a structure of meaning, a theology, if you please, *a doctrine of the meaning of life and of man,* that gave ready justification to the imperial German war machine and its policies. A few years later, this perverse theology provided the philosophic basis for Nazi ideology of racism, extermination of Jews, and total war.

It is harsh, but not too much to say that while nineteenth and twentieth century lay westerners retired from active thought and practice of western religion, and Christian scholars retired to ivory towers of despairing pessimism or poetic optimism, *Karl Marx and Friedrich Nietzsche gave the world needed theologies.* They were and are insane, brutal theologies. I say they were needed for the simple reason that masses of men will not, indeed, they cannot, long remain in spiritual vacuum. They must be and they will be caught up in some kind of meaningful structure. And unless someone makes it so, that structure is not necessarily noble.

It is not overstating the case then to say that, in the light of our desperate contemporary needs, theological education is of equal importance to technological education. In fact, this may be an understatement for when the God of love and justice departs from the imagination and thought of man as supreme reference point for a society then old chaos brings back the rule of blood and terror. This you well know for you live in such a time.

So what? Well, theological education demands no special privilege. It asks for nothing not accorded to others of the academic community. The worthy servants of theological education hope, and rightfully, for an awakening on the part of the academic community that will restore theological education to its rightful place on the campus. The college and university have a duty in this matter but the churches have a greater weight of responsibility. The measure of support accorded theological schools in the last fifty years is inconsequential and entirely inadequate compared to the importance of their job. If, for example, Universalist and Unitarian people think they have done their duty by St. Lawrence when they have raised the money necessary for a new building, they are far wide of the mark. That, my friends, is just the beginning of the need for support of this school standing at the top of the great triangle of New York State Theological Schools: Union, Rochester-Colgate, St. Lawrence. To do our fair share toward meeting the need, we must grow both quantitatively and qualitatively. With dual support of church and college *we will grow in usefulness.*

II

Further, I am convinced that theological education has at this moment in history a unique and very great but also very greatly precarious opportunity. Millions of people on every continent look for, long for, and pray for one world community. In this world mood, the organized Christian West has unprecedented opportunity and equally unprecedented danger. It grieves me that I cannot say I believe we are measuring up to the opportunity. The overwhelming majority of organized Christendom is thinking and acting as if its great opportunity and responsibility did not exist.

The opportunity and responsibility is, of course, for the achievement of *a world community of religion.* We are called to nothing less than to pu

the very Christ-spirit of vicarious love into our relations with non-Christian peoples. What are we presently doing? We are shoring up the old doctrinal buttresses of organized Christianity. The major powers of organized Christendom in this land, following the lead of disillusioned and weary Europeans, are thus becoming more exclusive and less universal in their philosophy in the very time when the universalism which is at the heart of Jesus' message is most desperately needed.

For many weeks now I have been receiving the comprehensive and extensive printed literature being published in preparation for the second assembly of the World Council of Churches to meet in Evanston, Illinois, next August. I have read hundreds of pages of this material. I have read it conscientiously, and carefully, with a reasonable degree of comprehension, I trust, *and always eagerly and hopefully.*

I hope not to be misunderstood now. I am a bit shy about the criticisms I am about to make, not because I am unsure of their validity but because I know some of the writers and respect them, and because I am zealous for maintaining Christian fraternity. All of the material is done with scholarly finesse. The material in the field of social ethics is magnificent. All of it, however, seems to me to be vitiated by a fundamental arrogance and pride of dogma in theology that, however unconscious, is nonetheless devastating in its effect on world religious fellowship. The documents state flatly that "The center of world history [note: — *not western history*] is the earthly life, the cross and the resurrection of Jesus Christ." Members of the church are "the chosen people of God." In my humble opinion here is the ancient flaw, the primal arrogance, the original sin of pride against which the contemporary neo-orthodox theologians so constantly inveigh.

Put those bald statements over against the remarks of the late Prime Minister of Pakistan speaking three years ago to an audience in Boston about relations between our two peoples. That Moslem leader whose word was fiat to millions said simply and in a sincerely moving manner that both of us "worship the same God." Which in the last analysis is really most Christian?

One wonders as he reads the preparatory material for this World Council of Christian Churches, why it is all written as though Mahatma Gandhi had never lived and loved and suffered, and, in Christ-like spirit, effected a great national revolution of continental proportions without war and with very little bloodshed. One wonders most of all and grieves that Christian theologians of the majority unwittingly seek now to substitute for the hated nineteenth century doctrine of the "white man's burden" the *Christian's burden* to impose his dogma on other religionists as the price for world religious community.

Such an attitude is inconsistent with the professed worship of that one living "God who hath not left himself without witness in any generation or in any place." Neither does it strike any chord of harmony with the spirit of him who admonished his followers, "Other sheep have I not of this flock and them, too, I will call." In our arrogant Western manner we persist in interpreting that pronouncement as giving us license to impose our dogmatics on men and women of other religions.

Meanwhile, what is the world mind outside the white Christian minority of mankind thinking about religion? Everywhere or almost everywhere in the teeming Orient there is a revival and an awakened interest in the native religions. The universals of Buddhism and Islam (and make no mistake about it they have their valid universal insights into ultimate meanings) these universals are being given renewed loyalty and being reinterpreted in the light of current need. And the process is going to quicken and intensify with time.

What then is the opportunity and responsibility of theological education in the face of our need for world religious community? Certainly it is the opposite of intensified dogmatic Christian evangelism. We are Christians all of us. That is to say the Judeo-Christian heritage is ours and we need not apologize for it anywhere. *But* by the very nature of our religion we are called to forsake our claim to be the inheritors and possessors of the *only valid religion* in the world. Christian imperialism is as dead as economic and political imperialism. Whether the majority parties in contemporary theology believe it, or know it, or recognize it, the fact is *Christian imperialism is dead.*

Theological education has an opportunity and a responsibility to reorient Christian Western thinking — reorient — not forsake. We must prepare ministers of religion who will teach in good earnest the obvious truth that Mahatma Gandhi and Rabindrinath Tagore bore the Christ-spirit to *their* world as did St. Francis, or John Wesley, or Hosea Ballou, to our world. Theological education has an opportunity and a pressing duty to train men to see that *dogmatics of every variety are secondary to the Christ-spirit of* integrity and good will and vicarious understanding, that that spirit is worthy of respect

and reverence in whatever cultus it appears, *and that* the Holy Spirit has appeared and does appear in other living religions as well as in Christendom.

This is no easy academic theory to take or leave. It is a living situation fraught with tragedy or hope as we take it or leave it. Four years ago it was my pleasant duty to assemble, edit and publish a symposium on Religion at Mid-Century. Dr. Knapp, a member of the St. Lawrence faculty, made a valued contribution to that symposium. Another man who contributed was the Chinese scholar Wing-Tsit Chan who commented on World Religious Tensions. Professor Chan drawing concrete illustrations from the long, long history of his own people and his homeland wrote one sentence that stuck in my memory. He said, "Here is a lesson we should learn from history. If world religions do not resolve their own tensions, someone will do it for them. That someone in our day is the communist."

Theological education then has an awesome responsibility in this matter. The majority parties of our day are not yet awake to this responsibility. Liberal theological schools, in spite of their minority position and past and present weaknesses, are thoroughly aware of the need and are working on it. In this school and in others of its kind educators do not feel impelled to arrogate other world religions to the status of false paganisms or secondary, unimportant passing movements. The liberal theological schools and the liberal churches are pioneering in earnest endeavor to build a world religious community. The Japan Free Religious Association, brought into being a few years ago by Universalists Buddhists and other religionists, is one small candl lighting the darkness of competing world religions one real and continuing gesture of fellowship t mitigate the doctrinal arrogance of the orthodo Christian West. That light, that fraternal mov ment in Japan, is presently to be strengthened great ly by leadership of our brethren, Toshio Yoshiok and Satoshi Arai, who are returning to their hom land. They have our confidence. We are prou of them and we will give them both our continue prayers and the continued support of American Uni versalism.

It is said that once a fine young man of wealth and culture came to Jesus with the question, "Wha must I do to inherit eternal life?" This young ma had much good about him and did much good wit his life. Jesus' reply was, "Go, sell all that tho hast and give to the poor." That parable has a fa deeper meaning for us than the mistaken economi interpretation once given it.

We of the Christian West are called by the dan gers and the opportunities of our generation to dis pose of our hoarded, pride-producing wealth of ex clusive dogma and tradition *and to give ourselve humbly, honestly to our brethren* of every race an religion on this tiny, shrinking globe, so that, *to gether,* learning from and teaching each other, w may get on with our Father's business, the achieve ment of world fellowship within a noble structur of meaning that shall be truly catholic — "Lofty a the Love of God and ample as the needs of Man."

UNIVERSALIST WOMEN

STILL TIME TO REGISTER FOR JULY AND AUGUST INSTITUTES

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July 10-17

Mid-West Institute
Bridgman, Michigan
July 11-18, 18-25

New York A.U.W. Institute
Unirondack, N. Y.
July 25 - August 1

A.U.W. Institute
Ferry Beach, Maine
August 14-21

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What Is Religion For?

"I came that they might have life, and life abundantly . . . ."

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me . . . ."

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven . . . ."

"Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets . . . ."

WHAT IS RELIGION FOR? If we are to believe the founder and master teacher of Christianity, religion is for the reconciliation of man to his fellow man. Religion is for the ennobling and enlarging of life through fellowship. And this fellowship of man with his fellow men is one of patient understanding, persistent good will, and undaunted hope.

We live in a time of great emphasis on rethinking basic religious philosophies. There is nothing wrong in principle with this. There is everything wrong with overemphasis on this trend. Religion is not merely right philosophic or theological thinking. Overemphasized, such thinking can be the death of religion.

We live in a time of renewed emphasis on rite and ritual, music and drama in church services. Dignified and aesthetically correct liturgics are good *if* they truly reinforce the life of religion in the fellowship of men. They can be the very death of religion if they become confused with its object which is the worship of God (or reverence for the highest good) *through ethical fellowship with man.*

We live in a time when all churchmen are concerned intensely with sound organization of religious groups. By itself this is good. Intelligent, efficient organization is very necessary but it is forever secondary to that primary respect for persons which is at the heart of our religion. Or so it seemed to Jesus and the prophets before him, and since his day. ("How much more value is a man than a sheep?" — "Man was not made for the Sabbath, the Sabbath was made for man." — "Thou shalt love thy neighbor as thyself.")

Theologies, liturgics, church councils or federations will never contribute to "the healing of the nations" unless they be always the servants of brotherhood.

In this day of bold theological renaissance and bright aesthetic experimentation in churches, men and women by the millions are being waylaid on the Jericho roads of this savage world. Thousands of these our brethren under God are not being stripped of their material goods by thieves, far worse; they are being set upon by ignorant or scheming demagogues and deprived of their good names and their civil liberties. So it is, where there should be the strength of confidence, weakening fear grows among us. Who will go to the aid of such victims, who will rebuild confidence and courage in a time of suspicion and fear, unless it be the man of religion? Who is this man of religion? *He is every professed churchman ordained or lay.*

While some of us pass by on the theological side of the road and others of us pass by on the aesthetic side of the road, right in the middle of the road our brothers fall exhausted and spent in the struggle against prejudice and privilege, misunderstanding and neglect.

Men and women of religion have an imperative commission both priestly and prophetic to stand, to speak, and to act on behalf of civil liberties, freedom from the oppression of race and class prejudice, and *freedom for* brotherly relations in all our human community. Nothing less will do. *This is what religion is for.* ("This is my commandment to you, that ye love one another.") Concern for persons is at the heart of our religion or our religion is vain.

This concern for persons has been expressed in practical works of relief, rehabilitation, and character building by our Universalist Service Committee for nearly a decade. For many years before there was a Universalist Service Committee, our Association of Universalist Women carried on, and continue to this day to carry on, a program of outreach which is both loving and practical. These projects

Council of Liberal Churches spring meeting—The Council of Liberal Churches (Universalist-Unitarian) met at 2[illegible] Beacon Street, Boston, May 18 and 19. On recommendation of the Education Committee, the Council appointed the Rev. Ernest Kuebler executive director of the Federated Division of Education. Mr. Kuebler was also appointee temporary acting administrator of the Council. The picture above shows left to right, front row, Alan Sawyer, presi dent; Mr. Kuebler, the new director, and Dr. Curtis Reese. Standing, left to right, Dr. Merrill Bush, Dr. Brainard F Gibbons, Dr. Frederick M. Eliot and the Rev. Albert C. Niles, chairman, Department of Public Relations.

are all worthy. These things are also dangerous, dangerous if they become sources of prideful substitution for individual Universalist duty.

Two things we should do to prevent the moral tragedy suggested above. We should greatly increase our practical expression of religious concern for persons through our service projects and we should enlist ourselves individually in intelligent and courageous concern for the desperate needs of persons in our communities.

"Ye are the salt of the earth, but if the salt hath lost its savor . . . . "

UNIVERSALISM IN JAPAN

THE ordination and commissioning of Toshio Yoshioka and Satoshi Arai to the work of the Universalist ministry in their native Japan, which was held in the Universalist Meeting House, Boston, June 13, was an historic occasion. These young men will carry to their own people a gospel of world Universalism which is enriched by *both* the Judeo-Christian religion of the West and the insights of the great Oriental universal ethical religions.

When Dr. J. H. Chapin and his companions reported to American Universalists on their visit to Japan in the January 16, 1890, number of the *Leader* they noted a strong temperamental leaning of th Japanese people toward universalism in religion These pioneer explorers in world universalism urged that we send a mission to Japan. This wa done and the story of the two-thirds of a centur since is one of both mistakes and real successes. Th foundations were laid by a loyal group of America and Japanese Universalists. The names of Cate Hathaway, Stetson, Ayers, and Carey are on th permanent honor rolls of Universalism in both America and Japan.

The structure was so well and truly laid that ever after the tragedy of the late war, Carleton Fishe reported a live and loyal group of Universalists i Japan who had persisted through war and all of it harsh circumstances and were ready and willing t embark on new programs of greater usefulness.

One of the happy results of the postwar visit o Mr. Fisher and the later good work of James an Jean Fry with our Japanese fellow religionists wa bringing to this country Mr. Yoshioka and Mr. Ara for study at St. Lawrence.

The Dojin Shadan (Universalist Church of Japan in fellowship with the Japan Free Religious Associa tion and under the leadership of these two fin young men gives bright promise of a greater Uni versalism for Japan in the years that are to be.

Benjamin B. Hersey, New Dean of Tufts School of Religion

AFTER a decade of successful pastorate in the historic Universalist Church of the Divine Paternity, Dr. Benjamin B. Hersey has resigned to accept appointment as Dean of the School of Religion of Tufts College, Medford, Massachusetts.

Announcement of the appointment of Dr. Hersey was made by President Nils Y. Wessell at the Tufts Commencement exercises, June 13.

Dr. Hersey, who succeeds the late Dr. John M. Ratcliff, will assume his new duties in September.

Benjamin B. Hersey was born in Salem, Massachusetts and received his early education in the schools of that city. He was graduated from Tufts College of Liberal Arts and the School of Religion in 1935. In 1944, he received the honorary degree, Doctor of Divinity, from Tufts. Dr. Hersey's first pastorate was as minister of the village church in Annisquam, Massachusetts. In 1935, he was called to the pastorate of the Congress Square Universalist Church in Portland, Maine. This was truly a Macedonian call. The church had suffered severe reverses, financially and organizationally. Dr. Hersey served with distinction in the difficult post and when he left Congress Square in 1943, he left behind him a host of loyal friends and a greatly strengthened church. The very great difficulties of churches on the Island of Manhattan are well known to all churchmen. Here, too, Dr. Hersey faced an unusually hard assigment and succeeded in making of it a fine constructive ministry.

Throughout the years of his parish ministry, Dr. Hersey has been an active and loyal denominational servant. He served in his early years as president of the Universalist Youth Fellowship. He has served two terms as trustee of The Universalist Church of America and is a past member of the board of the New York State Universalist Convention. In New York City, he is past president of the Liberal Ministers Club, a member of the Board of the Protestant Council of New York City and former president of the West Side Ministers Association.

Mrs. Hersey, who is the former Laura Ruth Smith of Gloucester, Massachusetts, is a graduate of Jackson College, Liberal Arts College for Women at Tufts. She is president of the Association of Universalist Women. The Herseys have two children, a daughter, Ann, who is a graduate student at Columbia University, and a son, Benjamin.

THE KNOW-HOW OF HELPING PEOPLE

William Wallace Rose

There lies in every normal breast a deep, instinctive desire to help the other fellow. Yet while everyone wants to be helpful, not everyone succeeds. Instead of helping, we hinder. Instead of healing the hurts of life, we wound. We do it unknowingly, because we fail to reckon with one of the oldest known truths about human nature.

That truth is this: that man's deepest hungers and wants are not material and physical, but emotional and spiritual. And it is the emotions which move us, not the will.

These basic hungers are four. To feel happy, contented, at peace with the world. To feel noble, worthy, at one with God. To feel capable, efficient, equal to every test. And to feel significant, needed, playing a useful part in the unfolding drama of life.

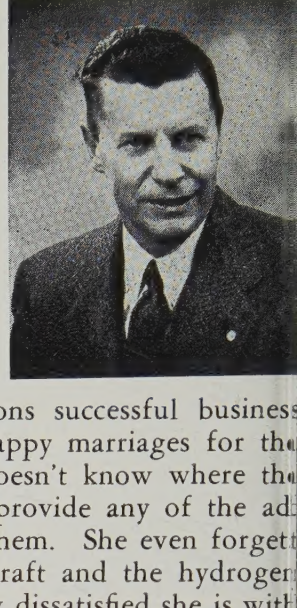
We help other people when we recognize these hungers and minister to them, not by what we *do* for others, but by what we *are* to them, *mean* to them, *represent* to them, emotionally.

There is a simple formula by which we may consciously help other people instead of unconsciously hurting them. It comes from an old college textbook — *Keeping a Sound Mind* — by Prof. John J. B. Morgan, a psychologist. Here is the formula, condensed:

> We help people best when we win their liking. And we win their liking when what we do or say makes them feel happier, nobler, more capable, more important. On the other hand, we forfeit the good will of others and miss the opportunity to help, when what we do or say makes them feel unhappy, ignoble, ineffective, and insignificant.

The key word here is "feel." For the main thing in all human relationships is not what others *think* about us, when they think about us, but how they *feel* toward us, when they think about us.

Conversations With Universalists



WARM greetings, my fellow Universalists! Yes, warm is the word now, as the mercury is slowly climbing from balmy spring levels toward the hot. By the time you scan these lines the weather is likely to be sweltering, and the summer mood will have taken possession of us. Already plans for long anticipated vacations are being debated in households across our land. Mountains or seashore, a trip abroad or see America first! Sometimes it seems that the pleasure of anticipation exceeds the realization.

Picture this typical American family! It's the evening before the Saturday morning take-off for the annual two weeks in the country. Father has come home earlier, a different man already, his bench or desk cleared and with three weeks' pay in his pocket. Dutifully he plods through the house after mother, ignoring her impatient proddings, doing all those odds-and-ends-last-minute chores that women insist their men do. In spite of mother's mounting exasperation and protests that he looks like a tramp in them, that there isn't room to pack another thing, father calmly resurrects some old favorites to take along—a battered hat, a worn jacket, and so on. At supper father winks slyly at the children and grins impishly in mother's vexed face when she exclaims angrily, "John Jones, if you make a noise like that with your soup when we're away, I'll disown you!" Not till the next morning, bright and early, when the old bus pulls out of the yard, springs sagging under family, boxes and bags, looking like a cross between a Gypsy cart and a covered wagon—not till then does mother glance back at the house and relax with a sigh of relief, happy over the prospect of two weeks away from reality, two full weeks of forgetting.

What does mother forget? Why, she forgets most of the things that make her look ten years older than her age, things that erased those dimples that first captivated father and replaced them with worry lines. Seeing father throw back his shoulders and lose his near-sighted squint as he hikes along gazing at the distant hills, mother forgets his concerns over poor business, salary cuts and weak stomach. Seeing her children, wholesome and healthy, sunning on the dock or splashing in the clear water, mother envisions successful business careers for the boys and happy marriages for the girls, forgetting that she doesn't know where the money is coming from to provide any of the advantages she cherishes for them. She even forgets the Indonesian crisis, the draft and the hydrogen bomb! Mother forgets how dissatisfied she is with her home and its frayed furnishings, and she talks glowingly of it, rocking on the porch with other wives. She forgets the monotonous drudgery of housework and, when the two weeks are up, mother isn't at all sorry. Secretly, mother is a bit anxious to get under way with the fall work and to try out some new ideas for fall curtains.

Now, that vacation did mother and the rest of the family a lot of good. The idea that people need interludes of change in activity and scenery is probably as old as man. You'll remember that Jesus, when things had been rather hectic, suggested to his disciples that they go off by themselves to a desert and rest. Perhaps the sociologists know just when this human requirement became a somewhat formalized annual practice. Indeed, all of us do need to get away occasionally from accustomed routines and places—maybe even people. It helps us to gain a clearer perspective of ourselves, our objectives, our obligations, our work. It results in a sort of minor spiritual rebirth, enabling us to return to our familiar existence with renewed interest and vigor. Yes, vacations are precious, and we should take full and wise advantage of them.

But, here is a disturbing factual experience. One summer we sought the remote peace of one of those large, winding lakes in the Adirondack mountains. The sloping shore line of the crystal waters was heavily wooded with towering pines interlaced with graceful white birches, and high peaks thrust skyward in the background. It was a spot of incomparable natural beauty. The first night or so there my wife and I took out the canoe for a quiet paddle

in the velvety stillness, to dream a while in the shimmering moonlight. But, the moonlight retreated before the onslaught of hundreds of colored lights strung along the shore and docks of huge hotels, standing stark among the trees under glaring floodlights. The stillness cowered under the heavy, rapid thumpings on dozens of bass drums and the discordant blending of different syncopated numbers being played simultaneously by orchestras on all sides. We paddled close to shore to see the crowds of people in one place after another, cavorting and jigging in savage abandon and crushing three or more deep before tiny bars between dances. And this went on night after night all summer long. Only in the early mornings did we find the anticipated peace and beauty of nature on that lake. Most of the vacationists seemed to be nursing hangovers then. But, the cocktail hour started around eleven A. M., and off they went again on their frenzied attempts to escape!

Fate has permitted me to travel rather extensively in America and abroad. The foregoing experience is not unique. Rather, it is symptomatic. With a mad urge to escape the responsibilities of everyday life, the drab outlook of the familiar, the boredom of their own commonplace personalities, the irritating problems of family and finance, so many seem to waste their precious days of vacation in a wild orgy of cheap amusements and a hectic round of exhausting dissipations. Forget? Indeed they forget —most of their worthwhile impulses and interests, plus moral standards. It is quite depressing to observe humanity at play when people are released from all normal restraints. It causes one to wonder just what man really is. Go to any popular vacation area, however remote, and note how man desecrates nature with his tawdry developments; observe the junk on which people will squander their time and money: roller coasters, sideshows, shooting galleries, archery ranges, endless shacks selling insipid soft drinks and mangy hot dogs, beer parlors, dance halls, beano, bingo, slot machines, fortune tellers, souvenir shops offering baubles at many times their value. Ocean travelers can hardly wait until the ship has passed the limit for the bars to open and crowd around them most of the voyage.

No wonder so many bitterly lament the ending of their vacations, the losing of their fool's paradise. How reluctantly, resentfully they return to their accustomed spheres of activity, worn out and disillusioned, having to loaf on the job to rest up from their vacation debauches. Isn't this another example of how people ignorantly abuse a good thing and transform it into just the opposite?

Oh, I'm not advocating that anyone spend a vacation in dawdling idleness. That extreme is as foolish as the other. As William Cowper observed long ago:

Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

No, all we suggest is a bit of balance, common sense. Within the bounds of reason, people ought to kick up their heels once in a while. Hervey Allen has a character in one of his novels observe that what humanity needs is a periodic innocent debauch. But, note that word, "innocent"!

So, have a good and beneficial vacation this year. Get away from the compulsions of daily demands and do something solely under your own compulsion, something you really want but haven't time to do in the ordinary routine of life. But, let it be helpful, not harmful. Don't try to get away from yourself. You can't do it anyway! Rather, use your vacation as a rare opportunity to get better acquainted with your real self. The hurly-burly of daily life largely prevents us from getting to know ourselves—we have to act so much in response to the incentives and expectations of others. All of your workers at Headquarters join me in wishing all of you a happy and beneficial vacation!

Now, a word about the responses to these conversations about which some correspondents inquire. During May forty-nine were received, twenty-seven by letter and twenty-two verbal. That makes a total of one hundred twenty-three in all. Also, another minister has reprinted an entire conversation in a special bulletin for his congregation. (Still wondering why all Universalists don't read the LEADER.) Do share your reactions with me. It is encouraging and worthwhile to have a frank interchange of thoughts.

—BRAINARD F. GIBBONS

AT A TIME WHEN ITALY WAS AROUSED over Yugoslav claims in Trieste, and when it might have been tempted to carry its anger over into other questions, twenty countries were elected to the Commodity Problems Committee of the United Nations Food and Agriculture Organization. Italy won representation—whereupon it gracefully refused to serve (though keeping up its full co-operation), asking that its seat be given to its rival, Yugoslavia, which had been defeated in the voting. Not to stand on its pride, either, Yugoslavia with equal grace accepted. (WP)

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

WHAT PRICE RELIGION?

Since last September this page has had a series of essays on subjects basic to religious education and to life. In the May, 1954, *Education for Universalism Today* religion's meaning was further defined. We now ask a related question, What price religion?

In defining religion as the response of the self to the whole of life on the highest plane, religion and life are one. The price is the finest possible development of life. This is every life's hunger and need, all the failures and distortions notwithstanding. True religion cannot set lesser goals.

A surgeon may wear a cheap suit but does that matter so long as he has developed his skill to the full and has kindness of spirit? Suppose he reverses his concern: chooses expensive suits instead of the development of his highest skill?

This question is not to suggest that cheap suits should be the accompaniment of great skill. It is to make clear that life development is the all-important matter.

What price religion?

Will poor and inadequate curriculum materials or equipment do, just because they are cheaper from a financial standpoint? Can second-rate education do other than tend to make second-rate lives?

Will indifference and irresponsibility on the part of parents or church boards do? What of the "trustee" who says all in the same long sentence that the world needs Universalism but that he won't vote for anything that costs any more money? In football parlance, he votes to stop the game, when the need is for touchdowns!

Detroit and Cleveland Universalist and Unitarian churches have proven that branch groups can "break off" from the parent churches, form new churches, and that the parent church can, in Tracy Pullman's words, "be stronger than ever."

America's great industries didn't start "great," they grew into greatness as they invested money *in production* (a good percentage of said money having been *borrowed* from banks or through sale of stock).

Investment in creative enterprise, in production, is one key to expansion and growth in industry. Today, industries are spending large sums on research and experimentation. These, too, pay off, even in dollars and cents.

Is this an age when faith is carried by men of industry and not by religionists? Or have we become such materialists that we believe in things and are short on faith and hope and caring, as related to human life and its needs, both personal and social?

Are we going to give in on the contest as respects the dignity of man and let the communist, fascist and neo-orthodox win in their disrespect for and violation of man? Are we going to let them have political control, which means thought control and all other kinds of control, reducing man to slavery of both body and mind?

Are we going to wait and settle the struggle in a civilization-destroying H-bomb war, or are we going to step out of our lethargy *now,* be free self-respecting spirits, unafraid of proclaiming faith in man and working for every man's freedom and finest possible development?

Religious liberals, and Universalists in particular, got their start as proclaimers of freedom and truth and the dignity of man. So, too, did the United States of America.

1954 isn't a time for discouragement. It is a time for great faith, and for the underwriting of it, with one's whole dedication and with adequate means.

He who so easily says that liberals cannot afford the cost of great religion is advised to reread Jesus' parable of the talents (Matthew 25: 14-30) concerning the consequences of hiding talents in the earth, instead of putting them to work. Responsibility is a talent that free men and free religionists —Universalists—dare not bury!

—EDNA P. BRUNER

SUMMERTIME

Summer brings sunshine, growth, and harvest on the farm. It brings swimming at the beaches. It brings vacations. It brings closed churches.

This writer is not one to moan that our churches go in recess. Nature has its rhythms of spring, summer, autumn, winter; it has its day and its night. The human heart has its systole and diastole.

Following nature's pattern, the farmer works very hard in summer but has some "let up" in winter. However man has broken the rhythms: electricity and modern inventions have turned our nights into days. Men work in factories, not at their own pace but at the pace of the machine.

Whenever there are tensions, wherever there is monotony, vacations are needed.

Vacations afford opportunity for travel, drinking in new beauty. We live in a world, why not explore its loveliness?

Summer and vacation provide opportunity to worship in new ways in the cathedral of the universe.

Vacations for minister, teacher, and all others engaged in creative thinking and responsibility bring not only relaxation and enjoyment of beauty—in time, they bring study, perspective, fresh insight, renewed spirit.

Vacation brings the opportunity for families to be together, to visit distant loved ones; it brings time for fellowship, and time for learning at summer institutes. It should bring new joy in living.

Welcome summertime!

— E. P. B.

THANKS TO MRS. JANET STOVER

On May 28 Mrs. Janet Stover resigned as secretary of the Department of Education, in which capacity she has served our denomination's educational department for almost thirty-six years. In her knowledge and skill Mrs. Stover was more than a secretary and has been so appreciated. The department presented her with a watch as token of the denomination's appreciation and the Headquarters family presented roses and expressed the hope that she would be back in another capacity after the summer's vacation.

News of Churches and Church People

MELROSE UNIVERSALISTS GIVE MR. NICHOLS RECEPTION AND CITATION

Dr. and Mrs. Leslie C. Nichols, Dr. Brainard F. Gibbons

More than two hundred friends of the Rev. Leslie C. Nichols, who is retiring as minister of the First Universalist Church, gathered at the church Sunday afternoon, May 16, to attend a reception held in his honor.

The event commemorated several noteworthy achievements for the guest of honor. Mr. Nichols began his ministry in the small community of Williamstown, Vermont, in June of 1904, and holds an enviable record of not missing a Sunday sermon, owing to illness, throughout his fifty years of service, with the exception of April 25 of this year.

Sunday's reception commemorated Mr. Nichols' retirement from the active ministry of the local church, and eighteen years of service to the city of Melrose. In recognition of his service the local church bestowed upon him a citation of service and made him Minister Emeritus.

Horace Sturgis, president of the church, presented the citation which read: "Presented by the members and friends of the First Universalist Church to Rev. Leslie C. Nichols to bestow upon him Minister Emeritus, on the occasion of his retirement from the office of pastor, as a mark of their appreciation of the energy, zeal and great spiritual guidance, with which he has labored on behalf of the church during his eighteen years' tenure of office, and of their gratitude for all he has done for the welfare of the members."

STAR OF DAVID PRESENTED TO HOLLYWOOD CHURCH

An event widely publicized in California was the presentation of a bronze Star of David to Dr. Sheldon Shepard, minister of our Hollywood Church, May 15, by Rabbi Max Nussbaum of Temple Israel.

The symbol was made expressly for use on the Universalist Church of Hollywood's altar of all faiths, and is the first of several gifts to be made by religious groups for that purpose.

All the morning papers of Los Angeles carried two-column or three-column spreads, with pictures of the presentation, and both organizations involved hope that the neighborly and fraternal act will have an influence in the direction of good will and religious cooperation. Temple Israel is just one block from the Hollywood Church, both located on Hollywood Boulevard.

INSTALLATION

JOHN CUMMINS was installed as minister of the First Universalist Church of Waltham, Massachusetts, Sunday evening, May 23.

The Act of Installation was led by Carl O. Christenson, chairman of the Board of Managers. The Installation Prayer was offered by Dr. Robert Cummins, father of the candidate and former general superintendent of The Universalist Church of America.

The Charge to the Minister and Congregation was given by Dr. Clinton Lee Scott, superintendent of Massachusetts Universalist Churches. The Rev. Philip R. Giles, director of the Department of the Ministry, preached the Installation Sermon.

Others taking part in the service were the Rev. Francis C. Anderson, who offered the Invocation; the Rev. George J. W. Pennington, Scripture Reading; and the Rev. J. Burdette Charles, minister of the First Parish Unitarian Church, Waltham, the Welcome to the Community.

The Benediction was pronounced by the Rev. John Cummins.

Following the Service which was exactly one hour in length the parish gave an informal reception for Mr. and Mrs. Cummins in the vestry.

ST. LAWRENCE THEOLOGICAL CITATION FOR MRS. ATWOOD

At the annual recognition service in honor of the graduating students, part of the Commencement exercises at St. Lawrence, Dean Angus H. MacLean conferred the following citation on Mrs. Atwood, widow of the late Dean John Murray Atwood.

TO MRS. ADDIE FORD ATWOOD

Whose unheralded career as wife, mother and churchwoman commands our continuing respect and affection:

Whose unfailing friendship, wise counsel and loving loyalty enriched for many years, the life of the School, and blessed the memories of generations of students:

Whose faith and vision and courage inspired not only her husband, John Murray Atwood, the beloved former Dean of the School, but all who shared her fellowship and her concern:

The Faculty of the Theological School of St. Lawrence University award this Citation

in token of our admiration, appreciation and love.

* * * *

Dr. Edson Russell Miles was cited for fifty-four years of service as a Universalist minister by Dr. Max A. Kapp, speaking as chairman of the Department of the Ministry of The Universalist Church of America.

* * * *

Certificates in Religious Education were awarded to Virginia Fox, B. Ed., Dean McKennon, Victor Sacco, B.A., Toshio Yoshioka, B.A.

Graduates in course receiving the Bachelor of Divinity degree were David Charles Pohl, B.A., William Harold Waters, B.A., Richard Melville Woodman, B.A.

GROUND TO BE BROKEN FOR NEW ST. LAWRENCE THEOLOGICAL SCHOOL THIS SUMMER

The Trustees of the Theological School of St. Lawrence University, at their annual spring meeting, voted to request bids for construction of Atwood Hall, the new building of the school. It is expected that all bids will be in and the contract awarded sometime in mid-summer. A ground-breaking ceremony for the new building will probably be announced for some date in August.

A report of a survey and study relating to the academic future of the school by the faculty was presented by Dean MacLean. The recommendations of the report that the school enter a transition period leading to complete graduate status were unanimously approved by all members. By the fall of 1957, it is anticipated that the School will go on a complete graduate basis and seek full graduate accreditation.

JOSEPHINE POWELL HOUSTON

Josephine Powell Houston died at the Messenger Nursing Home, Newtonville, Massachusetts, April 3, 1954, at the age of ninety-four. Since an accident and two surgical operations, all within a six-year period dating from the age of eighty-eight, her health had been slowly declining, though its evidence became more noticeable in the last six months that she was resident in the Home in Newtonville.

Mrs. Houston is survived by two sons: Henry Clinton Houston, a civil engineer in San Domingo, West Indies, and Professor Clarence Preston Houston of Tufts College, and one daughter, Bertha Houston of Brighton, with whom she lived for many years.

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CONNECTICUT FELLOWSHIP COMMITTEE

On April 29, 1954, the Connecticut Fellowship Committee recorded the following transfers: Rev. David Long and Rev. John Fuller to the Central Fellowship Committee; Rev. Francis Randall to California; Rev. W. P. Farnsworth to Massachusetts. The Lay License of Franklin Almorth of North Haven was renewed.

—HERBERT E. BENTON, *Secretary*

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Granted a letter of license as minister to Toshio Yoshioka as of August 20, 1953.

Granted a letter of license as minister to Satoshi Arai as of August 20, 1953.

Accepted the transfer of Amos C. B. Murphy from Massachusetts April 12, 1954.

Accepted the transfer of John Farmakis from Massachusetts April 12, 1954.

Accepted the transfer of Rev. E. Dean Ellenwood from Rhode Island April 7, 1954.

Transferred the following persons on April 7, 1954: Rev. Horton Colbert, Rev. W. Ellis Davies, and Rev. Harold K. Shelley to California.

Rev. Robert Cummins to Massachusetts.

Rev. Lon Ray Call and Rev. James Hutchinson to New York.

Accepted the transfer of Leonard C. Prater from North Carolina May 13, 1954.

Accepted the transfers from Connecticut of Rev. John Fuller and Rev. David O. Long May 13, 1954.

—ESTHER A. RICHARDSON,
Secretary

CENTRAL FELLOWSHIP COMMITTEE

Renewed the Letter of License with the right to perform the Christian ordinances of William F. Robinson, III.

Accepted the transfer of license from Massachusetts of Donald R. Stout and renewed his Letter of License.

Renewed the Lay License of Mrs. Eva Rasnake.

Granted to Rev. Samuel A. Wright, Jr., an ordained Unitarian clergyman, reciprocal fellowship under the jurisdiction of the Central Committee during the time he is attached to denominational headquarters.

— ESTHER A. RICHARDSON,
Secretary

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MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer from Connecticut the Rev. William Farnsworth.

Accepted by transfer from the Central Fellowship Committee the Rev. Robert Cummins, D.D.

Renewed the License to Preach for One Year of Mr. John M. Coffee, Jr., and Mr. Robert E. Thompson.

Granted a License to Preach for One Year to Mr. John T. Dahlquist.

—RAYMOND M. SCOTT, *Secretary*
June 2, 1954

Starr King School of Ministry
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(Section 520, P. L. & R

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Accepted Letter of Transfer of the Rev. Wilbur P. Parker, now serving the Rochester, Vermont Federated Church, from the Massachusetts Fellowship Committee.

— CARROLL FENWICK, JR.,
Secretary

May 11, 1954

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Approved application for a one-year license as an ordained clergyman for the Rev. George H. Paul, now serving the Rutland, Vermont Universalist Church.

CARROLL FENWICK, JR.
Secretary

June 4, 1954

VERMONT AND QUEBEC UNIVERSALIST UNITARIAN CONVENTION

The 121st Annual Session of the Vermont and Quebec Universalist Unitarian Convention will be held in the Derby Line Universalist Church on Friday and Saturday, October 1 and 2, 1954.

The State and Provincial Association of Universalist Women will meet at 1 P.M. on October first.

Convention business sessions will be held Friday afternoon and Saturday morning.

The preacher of the Occasional Sermon will be the Rev. Dana Klotzle, Executive Director of the Department of Service Projects of the Universalist Church of America.

—CARROLL FENWICK, JR., *Secretary*
June 4, 1954

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